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revealed that God is Love and that men can partake of his nature, then no amount of sharing can ever exhaust such a possession, and there will be no competitive struggle to win one's own share.

But the truth is deeper than this, and involves more than we have yet touched; for as soon as the human goal is shown to be the possession of a spiritual attainment, it becomes clear that this *can* be attained only through the method of sharing. The surest way to shrivel and dry up is to live for self-perfection alone. In the spiritual life it is an eternal fact that no high quality can be won if it is directly sought for *self*. If it is impossible to catch a spinning top to see what the motion is like, if it is impossible to turn on the light to see what the darkness is like, it is equally impossible to produce the saintly spirit along any line of self-interest. To gain any pleasure from any action, one must forget all thought of pleasure and become absorbed in the act. To become spiritual one must throw his life into the work of helping others win their victories, and lo! he finds that nothing he gives is ever given away. By losing his life in the glowing purpose to help men come to the possession of their true selves, he finds his own life enriching and deepening, and he enters upon an ever-heightening life. The loss is gain, the giving makes rich, the sharing increases the possession. This principle lies at the very heart of the Christian religion, and, because it is true, no one who fully enters upon the higher levels of Christian experience can consent to live by the law of might, which breeds war, and sets men everywhere against each other. The struggle now will not be to see how much one can get, but rather how much one can give; not to see how many men's share one can seize and appropriate, but rather to see how many one can help to enter and share the common blessings of the Father's gift.

But there is still another reason why Christianity supplants war with a method of peace and love. Christ introduces the organic idea of society. We pass at once, and forever, from the individual as an atom to the individual as a member of the whole. There can be no isolated personal perfection, for our lives are so tightly linked that when one member suffers all suffer, and when one rises all rise. Human destiny is a social affair, and no man *can* live unto himself or die unto himself. There is a gravitation finer and subtler than that which holds the worlds in a universe, which binds the lives of human beings into a society, in which each must share the rise and fall of all the members. It is, then, our end not to realize some little goal of personal attainment for which we live, but to raise, be it ever so little, the whole level of human life, and to bring into actual existence a kingdom of God — a society of brothers by the divine right of sonship to God. The sublimest outlook of Christianity is its prophecy of a society founded in brotherhood, and, deeper still, in the universal Fatherhood of God, and its most sacred message to man is the call, "by the mercies of God," to join in the work of making that prophecy come true. Now the only way such an ideal can be wrought out, the only way such a new Jerusalem can be brought down from God to become a fact before our eyes, is for a man to begin living as a son of God, and treating all other men as possible sons. This is precisely

Christ's method. The strong are to bear the infirmities of the weak; those who have received are to give; those who have seen are to help others see; and those who have found the Christ are to become the seekers after others. That such an idea involves peace and makes war impossible is as plain as the sun at noon, and this is incontestably the Christian position.

But some one says: "This is a remote ideal which will be all right when the heavenly conditions arrive for realizing it, but now we are in a world where men have selfish passions, where the law of competition rules, and where one gets only what he struggles and fights for. Must we not adjust ourselves to the conditions of this present world?" The answer is simple. There never will be any heavenly conditions, there never will be an actual state of brotherhood and love, unless those who see the significance of the new method go to living by it at whatever hazard and cost, and so make this ideal less remote. The single question to ask is, Which is the true way of life, the law of the jungle, somewhat modified and refined, perhaps, or the law of love and brotherhood, the organic society where each lives for all? If man becomes himself, and shows his real nature only when he makes his life contribute to the whole total of life and happiness, then there can be no question which course a man should take, nor which course is the heroic one, for that course is most heroic which makes a man most a man. "I told them," says George Fox, when they were trying to enlist him in the army of the Commonwealth, "that I lived in virtue of that life and power which does away with the occasion for all war." The man who says that has discovered the fundamental ideal of manhood. As fast as society becomes composed of such men, war goes out by as certain a law as that which has locked up the pterodactyl and megatherium in the iron hills and swept the earth of the dodo.

We are therefore to look for peace not as something primary and fundamental in itself, but rather as the necessary result and outcome of a condition of man and society. When the man on the higher level comes, the man on the lower level goes, and with him go his deeds. Whittier bases his message of peace on the intrinsic worth of man as seen in the light of Christ.

"Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us make
A man more precious than the gold of Ophir."

Rufus M. Jones.

As Others See Us.

BY ELIZABETH E. EVANS.

Vice has happily and justly been defined as excess of virtue, and in this sense the American nation may, without fear of contradiction, be pronounced entirely free from the vice of excessive modesty. We do not suffer from undue humility in our judgment of ourselves as compared with foreigners, nor feel any diffidence concerning their opinion of us. In the latter respect we are dangerously near being guilty of the opposite vice — that of over-weening self-conceit.

Perhaps we have always leaned in this direction; but the bias is more conspicuous since the recent changes in our political policy, and the events growing out of that departure from principles and traditions formerly considered sacred and safe.

The general elation aroused by our recent military successes has blinded our eyes, not merely to the present and future difficulties attending our sudden "expansion," but also to the effect of our conduct upon public opinion the world over, outside of our own possessions, and upon an (unfortunately helpless) minority of our fellow-citizens. The same vanity which makes us imagine that other nations are lost in admiration of our prowess and in fear of our might, would, perhaps, bring us to our senses, if we could be made to perceive the real estimation in which we are held, and the depth to which we have fallen from our former estate. For it is certain that our country is no longer looked upon from afar as "the land of the free and the home of the brave." Our liberty is seen to be what it now really is — license for the strong and tyranny against the weak. We are feared, — as a spoiled child allowed to play with matches is feared by neighbors dreading a conflagration at any moment, — but we are not respected as we formerly were. Our general conduct since the "expansion" craze took possession of the public mind has given the impression abroad of our being entirely unscrupulous in the use of means to any desired end; while our treachery towards the Filipinos and our cruelty in the still-existing war have placed us on a level with the English, in their scandalous persecution of the Boers.

Americans living abroad are painfully conscious of the great change of opinion prevalent among nationalities outwardly at peace with us, but inwardly stirred with anger, or indifferent with contempt, at our arrogant refusal to recognize in weaker peoples the love of liberty and desire for independence which our forefathers developed into brave endeavor, and which created our past greatness. At present, our splendor is wholly material; our moral glory is sullied and dim.

Villa Walburga, Bad Aibling, Bavaria, Germany, June 7.

Life and Death.

So he died for his faith — that is fine —
More than most of us do.

But, say, can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim —
From bravado or passion or pride —
Was it harder for him?

But to live — every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt!

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led —
Never mind how he died.

— Ernest Crosby.

New Books.

LIFE VERSUS LIFE. By Albert Wardham. London: Elliot Stock, 62 Paternoster Row. Cloth, 281 pages. Price, 6 shillings.

This is one of the numerous books in opposition to war which events in England during the last few years have called forth. In most respects it is the equal and in some the superior of any of them that we have seen. Though didactic throughout and ethically treating of all the excuses ordinarily made for war, the treatment is made much more readable by being thrown into story form. The story has some literary merit, after which evidently the author has not striven; the style is clear and vigorous; the characters are numerous and varied enough to provoke interest; the horrors and distresses of naval and land battles are well depicted in imaginary conflicts; and some of the situations in the course of the march of events are drawn with much skill and power, and occasionally are full of pathos. The peace hero of the story — a young man who has been induced by his father to undertake the military career, but who finds it repugnant to all his feelings and ideas of Christian duty, and therefore abandons it and turns peace advocate — is a character full of manly courage and nobleness, and will appeal powerfully to boys and young men who may read the book.

Pamphlets Received.

DIE HERRSCHAFT DES RECHTES. By August Paul Eder. Vienna: Carl Stetter, Alserstrasse 22. An appeal for solidarity in our social relations in harmony with the demands of right.

THE NATIONAL HOME FOR DISABLED VOLUNTEER SOLDIERS. A Plea for the Old Soldiers. By Joshua L. Baily of Philadelphia, president of the National Temperance Society.

SELF-GOVERNMENT FOR THE FILIPINOS. The views of President Roosevelt and Mabini stated in their own words.

THE ELEVENTH ANNUAL REPORT OF THE INTERNATIONAL PEACE BUREAU. 1901-1902.

OFFICIAL BULLETIN OF THE INTERNATIONAL MARITIME ASSOCIATION. No. 1. Paris: rue des Maturins, 3.

THE RACE PROBLEM. A Note of Warning. By Charles H. Williams, Barabos, Wis.

INTERNATIONAL ARBITRATION AND RECIPROCITY. By William F. King, ex-president of the Merchants' Association of New York.

AN INQUIRY INTO THE SUPPRESSION OF THE ANTI-WAR VIEWS OF JOHN WICLIF. Second Edition. By Josiah Leeds of Philadelphia.

Members of the Permanent International Court of Arbitration.

AUSTRIA-HUNGARY. — His Excellency Count Frédéric Schönborn, Doctor of Laws, President of the Imperial Court of Justice, former Minister of Justice, Member of the House of Lords of the Austrian Parliament, etc.; His Excellency M. D. De Szilagyi, former Minister of Justice, Member of the Chamber of Deputies of the Hungarian Parliament, etc.; Count Albert Apponyi, Member of the Chamber of Magnates and of the Chamber of Deputies of the Hungarian Parliament, etc. M. Henri Lammasch, Doctor of Laws, Member of the House of Lords of the Austrian Parliament, etc.

BELGIUM. — His Excellency M. Beernaert, Minister, Member of the Chamber of Representatives, etc.; His Excellency Baron Lambermont, Minister, Envoy Extraordinary and Minister Plenipotentiary, Secretary-General of the Ministry of Foreign Affairs; Chevalier Descamps, Senator; M. Gustave Rolin-Jacquemyns, former Minister of the Interior.